

# CHRISTS NAPKIN:

OR, A

## S E R M O N

PREACHED IN

KIRKCUBRIGHT

AT THE

COMMUNION,

May 12, 1633.

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By that Flower of the Church; Famous, famous,  
Mr. Samuel Rutherford.

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Never before Printed.

Revelation 21: Chapter 4, 5, 6, 7, 8, Verses. And GOD shall  
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more Pain: For former Things are done away.  
And He that Sate upon the Throne, said, behold, I make all  
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*Agnes parrell*

CHRISTIANITY

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By the Pastor of the Church, Farnham, London.  
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ADAMS

# THE TEXT

Revelation 21. Chapter, 4, 5, 6, 7, 8, Verses. *And GOD shall Wipe away all Tears, and there shall be no more Death, neither Sorrow, nor Crying, neither shall there be any more Pain: For former things are done away. And He that Sate upon the Throne, said, behold, I make all Things New, And He said unto me, write: for these Things are Faithfull and True, &c.*

**T**HIS Text contains Three Things. First, *The State of the Glorified*, verse 4. Secondly, *A part of Christ's Office*, verse 5. Thirdly, *A Description of His Nature*. Fourthly, *The Promises*. As, 1. Drink to satisfy the Thirsty. 2. An Inheritance to the Overcomers, or Overcoming Souldiers. The 3. is a Threatning of Eternal Wrath to Offenders against the First and Second Table of the Law. *And GOD shall Wipe away all Tears*. When Friends meete, they give the Stranger his Welcome Home. Here the Pilgrims Welcome Home that our Friend *Christ* gives us: This was spoken from Heaven, and therefore it is True Doctrine. Then we see that the Sufferings and Tears of the Saints shall be wiped away and removed, but not fully, while the Life to come; For here is *Christ's Welcome Home to Poor Sinners*: For they come all to *Him* with Wet Faces, and bleared with Tears for Sin, and the manifold Troubles in this



Life; And *Christ* meets them in the Door with a fair *Soft Napkin* in *His Hand*, and puts up *his hand* to their Faces, and says, Hold your *Tongue*, My Dear *Bairns*, ye shall never Weep again. And indeed in my Judgement it is a *Speech* borrowed from a Mother that has a *Bairn* with a broken Face, all Bloody, and all bleared with Tears, and it comes to her, and woes her Heart to see him so, and she sits down, and wipes the Tears from his Eyes, and lays her Hand softly on the Wound, and lays his Head in her Breast, and dights away the Blood, and lays her two Arms about him, and there is no end of Fair Words. So when *Christ* and we shall meet in Heaven, He will Hush us, and wipe away all Tears, and lay our Heads in *his Bosom*: See how he alludes to this Place, *Isaiah 54. O thou afflicted and tossed with Tempest and not comforted: behold, I will lay thy Foundation with Sapphires, &c.* It is there to speak so, our Lord is Rewing that ever he had handled his Saints as he did *Isaiah 65. 18. Be Glad and Rejoice for evermore in that which I Create; for behold, I Create Jerusalem a Rejoicing, and his People a Joy. Verse 19. And I will Rejoice over Jerusalem, and Joy in My People, and the Voice of Weeping shall no more be heard in her, nor the Voice of Crying.* If ever there was a Blyth Meeting betwixt Two, it must be betwixt the *Bridegroom* and the *Bride* in the *Marriage-day*. And what a Meeting there is of Joy betwixt such a *Bridegroom* and *Bride* cannot be conceived: For *Christ* that Day will have on all his Best Cloaths, and such a *Bride* as the *Lamb's Wife*, What a *Welcome* will She get? To get a Drink at our first Meeting, and Incoming to Heaven of the *Well* of the *Water of Life*, O Strong Comforting *Water*. When we shall be clothed, and not a Wrong Pinn on us. A Fair *Bride* in Silks and Purple of *Christ's* own Busking; And *Christ* our Lord shall Present his *Bride* to his *Father*, and our *Father-in-law* the *Father*



*Father of our Husband* shall take us by the Hand & Lead us  
benn the House to the Dinning-hall, and set us down at a Ta-  
ble to feast our fill upon *the Tree of Life*. O! Strong Com-  
forting Water, *the Well of Life*, to feast upon the *Trinity*  
for evermore. Now Mock and Scorn the Way to Heaven as  
ye please, ye never heard of True Happiness till now: Here  
is a *Banquet of Joy* for evermore. *He shall wipe away all*  
*Tears*: *Christ* our Lord here wipes the Tears from *his* Bairns  
Faces; Yet after that they weep New Tears: *He* never wipes  
away all Tears till now. Here shall be our *Last-Good-Night*  
of Death: *Good-Night* Mourning and Crying, and Sorrow:  
We shall be on the other Side of the Water, over beyond the  
Black River of *Death*, and shall Scorn *Death*: For *Christ*  
(Rev. 20. 14.) *shall take Death and Hell, and cast them*  
*in Prison*: *Former Things are done away*. The Mother  
that lost her Bairns shall get them; All the *Lord's* Widows shall  
get their Husbands: The Old World which was the Mourn-  
ing World shall be away: And therefore, never while now shall  
all Tears be wiped away; for it is the Way. The *Kirk* is  
half a *Widow* here; Her *Lord* is in an uncouth Countrey,  
far from her here, and ilk Lown round about plucks at this  
*Silly Widow*, while she is in the Valey of *Baca*, wherein is  
no Water. The *Watchmen* stricketh her, and taketh her Vail  
from her; And *Christ* writes a *Love-Letter* to her, and af-  
ter she has read it, she rejoiceth and wipeth her Face; But  
when the *Letter* grows old, and she has lost the *Letter*, New  
Troubles comes on, she sheds New Tears, and she comes un-  
der New Persecutions, and her *Lord* for her *Sin* goes in behind  
the *Wall*, and hides *himself*, and lets her Mourn her fill:  
But in that Day *He will wipe away all Tears from her Eyes*.  
See then how it goes here in this Life: First a Fair Day, then  
again a Foull Day, while at last that Fair Day Dawn that all  
Shadows shall flee away; and there shall never be a Foull  
Day after that; but ay the long lasting Summer Day for ever-  
more.

more. Ye see a Man Travelling to his Home; here is a Water, then a Dry Land, then another Water, then Dry Land, then a Water, and only Dry Land between and his Home; Then he goes Home to his Wife and his Bairns, and has no more Waters: But all our Tears are never dried till we come to Heaven; For the *Saints* have a *Liferent-Tack* of the *Cross* of *Christ*, while we are here, and ay Ill Weather, *Matthew* 16. ever the *Cross*. See *John* 16. Our Lord compares our Troubles to the Pains that comes upon a Woman Travelling, now a Showre, and then some Ease, a Showre again, and then Ease, ay while the last Showre that she be Delivered, and then no more Showres; She remembreth no more Pain for Joy that a Man-Child is born into the World. We must be in Pain ere our Birth be Born; but we will be Delivered of our Birth.

*Use* 1. Let us prepare, for Tears will follow us to Heaven; unto the very Entry of the Door, our Face shall be wet, for we go out of this Life Sad and Groaning for this Miserable Life, and to thrust throw the last Port, and to wade throw the hindermost VWater, it is a fore set: But be blyth *Christians*, and Grip to the *Promise*: But ye that Laugh now ( and so are far from Tears, that Mock the *Mourners of Zion* ) ye may Sigh and close the *Bible*, and say alas! I never shed a Tear for *Christ*, yon *Text* is not for me; It may be *Christ* shall that Day gar you VVeep and shed Tears for Evermore: This Soure Laughing World will away; There is a Day of Tears coming on you, Greeting and Gnashing of Teeth. And when a Man Gnasheth his Teeth one against another, he has no mind of Laughing: But I would not have your Mirth for a World; be doing, we will see who will Laugh fastest yon Day.

*Use* 2. There is an Ill coming on this Land; Sin is not come to a full Harvest: *GOD's Bairns* that can now Mourn for their own Sins, and the Sins of the Land, Rejoice in Heaven; there

there is never seen a Greeting Bairn there! GOD has a Nap-  
kin to dight their Faces. It is the Laughing, Rejoicing Peo-  
ple that GOD Destroys:

*He that Sate upon the Throne.* John heareth more of  
*Christ*, a Sweet Speech. Here Three Things, 1. *A Speak-  
er.* 2. *A Speech.* 3. *A Direction to keep the Speech.*  
Who spake the *Speech* is not told; whether an Angel or an  
Earthly King; For they sit on Thrones also: But it is *He* of  
whom it is said, Rev. 4. 2. *And a Throne was set, and one sat on  
the Throne.* John tells not his Name. But he thinketh so  
much of *him* that he takes it as granted, that there is none Wor-  
thy to be a *King* but *He*, and to sit upon a Throne but *He*.  
The  *Saints* measures all the Affections of others by their own  
Affections; As if one spereed at John who is *He* that Sits u-  
pon the Throne? He would have answered, what needs you  
spear, Is there any in Heaven or Earth in my Estimation Wor-  
thy to be a *King* but *He*? and to Sit upon a Throne but  
*He*? and to take a Crown but *He* upon *His Head*? The  
*Saints* sets ay *Christ* *His* alone, they set *Him* ay above all:  
Speak of Kings to them, but *Christ* is out of play. So *Cants*  
2. The *Kirk* Meeting with the *Watchmen*, saith, *Saw ye  
Him whom my Soul loveth?* What kend the *Watchmen* *Him*  
*whom her Soul loveth?* For she might have loved a Lown,  
or a Harlot, or an Idol-god, or the World: But she measur-  
eth the *Watchmen* by her Self; there was none in her Mind  
but *Christ*: And therefore she needed not to tell them as she  
thought. So *Mary Magdalen*, John 20. 15: says to the *Gar-  
diner* (as she thought) *Sir, if ye have born Him hence, tell  
me where ye have laid Him:* She tells not what *Him*; tak-  
ing as granted, none was so much in her Mind as *Christ*.  
Nay, I pray you, let the same Mind be in you that was in  
John. Let *Christ* be to your Soul the Pearl of the Ring. A-  
mongst all Kings, to us *Christ* should be made High and Esteem-



ed as *He*, the Only *He*, that is Worthy to Sit on the Throne. So *Canticles* 5. *He* is to the Kirk the Chief among ten thousand. Gather all the Angels, and all the Saints in Heaven and Earth together, *Christ* is too Good to be their Captain; And indeed what is all that sits on a Throne? It must be Infinitely more in *Him*: And what Glory is in the World, is far more in *Him*? Take all the Roses in the Earth, and put them all in one, that would be a Dainty Thing and Sigh; Now what are all these to *Christ*? No more than a Nettle to the fairest Rose; Fy upon the Tasteless Love of Men that never Loveth *Jesus Christ*, and yet falleth in Love with Lusts: They Love Gold, Riches and Honour, and puts *Christ* to a Backside; ay *Christ* gets not his own amongst us, we Com-mend *him* not, neither will we match with *him*.

Thirdly, *I will make all Things New*: This is as much as all Things were Old: Sin hath made all things Old, *Rom.* 8. They are like a Woman Groaning in Child-birth with Pain and Vanity, because of our Sin; All the Creation are sickned because of Sin; Because of our Sin, Vanity came on the *Sun*, *Moon*, and other Creatures, they Sigh under this, and Pray in their kind a Mallison, and a Wo to Man, for Sin has made us all Miserable. The Heavens that are the fairest part of the Great Web of the World, waxes Old as an Garment. The *Prophet* saith, they are like an Old Clour. The *Water* saith, Let me drown Sinners, they have sinned against my *Lord*: The *Fire* saith, Let me Burn him, let me Burn *Sodom*, for they have sinned against my *Lord*. All Things has lost their Glory that they got in their first Creation. *Jesus* seeth all Things gone Wrong, and quite out of Order: And Man fallen from his *Lord*; and *He* did even with the World, as a Pylot once with an Untentive Man at the Rudder, stirring the Ship on an Sand-Bank, he stept in quickly and turned Her incontinent, or else, all would have gone to Confusion. So our *Lord* slept

(3)  
stepped in when the Great Ship of this World was running  
on a Sand-bed; The *Sun* and *Moon* looked Sad like, and  
said, They would not Serve us; Our *Lord* Renewed them  
by *his* Death, and made them all Laugh on the *Elect* again,  
and gave them all a Suite of New Cloaths. Drunkards, *Christ*  
gave *his* Blessing to the Wine that ye Spew on the Walls. Ye  
that Dishonours your *Maker* with your Vain Apparel, ye  
know not what it Cost *Christ*; Our *Lord* bleed to buy a  
Right of them that ye abuse in Vanity. All that sets the  
World in their Hearts where the *Lord* should be, forgets that  
*Christ* bought the World to be their Servant, and not to be as  
their Darling and Wife that lyes in their Bosom: Ye that  
make the Earth and the broad Aikers of it your Souls Portion,  
so as ye Desire no more but Land, ye forget *Christ* that bought  
the World, and made it New to be a Foot-stool, and not a  
Chair for your Souls to sit down upon: And if *Christ* has this  
Art to make all Things New, come to *Him* all ye that are  
Old, ye that has Old Hearts come. Indeed *Christ* may get  
*his* Craft among us, if we would go to *Him*, for *He* makes  
all Things New. The *Devil* borrows another Man's Heart  
for *Covetousness*, and he has crooked it with the Thorny-  
Cares of this World and holled it, and dung the Bottom out  
of it: O if ye would put it in *Christ's* Hand, he would put  
it in *his* Furnace and Melt it again, and by *his* Art bring it out  
a New Heart for *himself* to Dwell in: Alas! *Christ* gets not  
*his* Trade or Calling amongst us: But why are not our Old  
Hearts mended? Because we handle them as a Foolish Mo-  
ther doth a Datted Bairn; She will not let him go to School  
to Learn, and why? Because she dow not want him out of  
her Sight; She will therefore never let him do well, but send  
him to the Gallows. We dow not give away our Souls to  
*Christ* who would fain have them, and easily Mend them;  
but Lust keeps them like the Foolish Mother out of *Christ's*  
Company.

Company. And *Pride* keeps another Man's Heart, and *Covetousness* another Man's Heart, that, that Dear Craftsman *Christ* that made the Heart and made the Earth under our Feet New, and the Mountains New, yet we will not let *Him* make our Old Hearts New; Our Souls are all hinging in Tattars, Worn and Old, with Sin, and we do not put them in *Christ's* Hand that would make them Whole and Cleanse them. Fy upon thee that thy *Garden* was Cursed in *Adam's* Days to bring forth Nettles and Thorns, and is Blessed to bring out Fruit in *Christ*, and thy Soul gets not so much Good of *Christ* as thy Yard; It is made New, and thy Soul remains Old, and *Christ* gets not *his* Craft among us. He bids *John* write these Things about the State of the *Glorified*, and calls them *Faithfull and True*. He would not Intrust *his* Word to Man's Memory and Conscience; He will have it written. *Blasphemous Papists* laugh not at this, nor call the *Pope's Breast* the *Bible*; Here a Warrant for the written *Scripture*. But indeed it tells us that Mans Falshood wore his Conscience, had his Conscience been a Faithfull Register, there should have been no need of a written *Bible*; But now the *Lord* has lippened more to Dead Paper than to a Living Mans Soul. Our Conscience now under Sin has not been a Good *Bible*: Because Man is ready to run away from his Conscience; because what is written on our Conscience as that there is a GOD, a Judgement, a Heaven, or Hell: *Satan* and *Sin* comes in as Two False Witnesses and blots out that, and writes that in the Fool's Heart, that says, *there is no GOD*. And there is many Holes in our Souls, the Word of GOD comes in and runs out again at back spouts, except *Jesus* make their Soul Water-fast, so that the Word of GOD may Dwell in them plentifully, *Colos. 3. 16*. Is not our Hearts compared to a *Field*, wherein the Preacher sows the Seed, *Mat. 13*. *Black Spirits of Hell* comes and gathers up *Christ's*



*Christ's Word.* O but there are many running our Souls, and much need we have of a *written Bible*; and therefore make much of the *written Word*, and pray GOD to Copy *his Bible*, and to write a New Book of *his Doctrine* in our Hearts, and put it in the Conscience as *he* directs, *Jer. 31.*  
 1. *Of his Prophecie.* 2. *A Description.* 3. *A Promise of Matter.* *Christ* says to *John*, *It is done.* That is Exposed in *Rev. 16.* and *17.* The World is ended, so speaks *Christ* of the World, and Glory of it passeth away in the Twinkling of an Eye, and *Christ* cryeth to those that has the World in both their Arms, *It is done*; It is a past Thing, there is no more of it. It is but a word to our Lord, *he* said, *Let all Things be*, and they were. *He* said, *Let all Things be*, and they are at an end. And we are beginning with the World, as if it would be evermore ours; and our Lord says, in a Moment, let it be plucked from them, and it is done. It is no for nothing that the taking down of this Inns of Heaven and Earth is touched in so few words. *It is done*: For it is an Easie Thing for the *Almighty* to take the Staffes in *his* own Hand that holdeth up this Fair Tent, and when *he* pulleth it, *he* Garreth it come down with a Titt. So *Rev. 4. 7.* Four *Angels* is brought in holding the four *Winds* in their Hands, as if they had the World in their Hands, and as if they had it ready to Fold it up as a Sheet. And O! what a fighting and business do they make to get a Clout of this Sheet; *He* staring out his Eyes, and *he* setting out his Neck, for a piece of this Hollie Clout and Sheet, and for a Gloib of the Earth: But see *Rev. 6. 14.* *The Heavens shall depart away like a Scroll* of Parchment that is rolled together, and the Fair Stories thereof are like Figs, with the shake of the *Almighty's* Arm they shall fall together to the Ground; and what more, with a Touch of the *Almighty's* Hand, or a Put of *his* Little Finger, with the Blast of *his* Mouth, saying, *It is done.* The

Gupples of the Walls of the House cometh down. Now I cannot but speak of Fools that has their Heads full of Wind Mills, and crys it is beginning, *and to Morrow shall be as this Day, and much more abundant*, *Isaiah 56.* And there is no end of Buying and Building; I came not here to bide any Body be Unthrifty; but not to be like Bairns building Sandy Bourocks at a Water-side, when presently a Speat of Water comes and spills all their Sport, or a Showre chases them in from their Play. Men are even bigging Castles in the Air. In very deed we are like Bairns holding the Water at a River-side with their Hand, they think (Daft Things) they hold the Water, while in the mean time it runs throw their Fingers. And what says GOD of Honour, Riches, Pleasure, Lands, Fair Houses, Sums of Money? Even that in a word, *all is done.* Ask of them that had the World once at Will, and had broad Lands, and what is to the fore? And what is to the fore of so many Thousands? *Nothing* but their Name; And what if their Name be Lost too? What has the World of them but their Name? And what is that? Ten or Eleven or Twelve Letters of the *A, B, C*; and for their Bodies, howbeit they were Living, Kingdoms would not content them, and yet the Clay in which the Bodies are Dissolved, would not now fill a Glove. I think that a True Word, and a Strange Spoken Word, *Isa: 40: 22. GOD sits in the Circle of the Heaven, and all the World are as Grasshoppers.* We even Creep like Grasshoppers up and down the Globe of this Earth, and cry to Men of the Vanities of all Things, while *Death* come like a Little *Common Thief* without any Dinn or Feet, and plucks them away, and there is no more of them, and then they say, *it is done.* All Men will say, it is True that I say: But I think to be Dead ere they believe it, or be brought to Hate the World. I think the World is the *Devil's Great Herry-water-net* that has Taken Thousands and Slain them: Ye say ye are sure of it. Then I say ye are a Dycted Horse for Heaven, The

The *Second* Thing that is in the *Verse*, is a Description  
 of *Christ*, *I Am Alpha and Omega, the Beginning and the*  
*End.* Our Lord here being to make an Offer of the *Water*  
*of Life*: He first sheweth what *He* is, even the first & the last  
 Letter of the *A, B, C*; *The Ancient of Days, the Eternal*  
*Son of the Eternal GOD.* It Teaches us that we may Crack  
 more of our Old Holding, and Old Charter, nor all the *V*World  
 can do: For why? *V*When began *Christ* to bear a Good-will to  
 a *Sinner*? Even when *he* began to be *GOD*; and *he* was *GOD*  
 from all Eternity. Suppose the *Sun* in the Firmament were  
 Eternal, the Light of it behoved to be Eternal: For the Light  
 of the *Sun* is as Old as the *Sun*. Love is a Beam of Light,  
 and Heat that comes from *Christ* the *Sun of Righteousness*:  
 Therefore Ever-living *Christ* and Ever-living *Love*; For *Love*  
 comes not on *Christ* the Day which was not in *him* Yesterday.  
 Man's Love, and a King's Love are hunted for very much,  
 and yet they die, and their love dies with them, and often  
 their love dies before themselves: But who seeks *Christ's*  
*Love* that Changes not? Yea this is a Matter of Admiration  
 and *V*Wonder that *Christ* should have thought on us *V*Worms  
 of Clay ere ever we were, and that our *Salvation* is as Old  
 as *Evermore*, and as Old as *Christ*, and *Christ* is as Old as  
*GOD*: For indeed if *GOD* should begin at any Point of  
 Time to love *Sinners*, his *Love* should have had a Begin-  
 ning; and if his *love* should have had a Beginning, *Christ him-*  
*self* should have had a Beginning; Because *love* with *him* is  
 one with his *Essence* and *Nature*: But it may be said, Can  
 the *love* of *GOD* be Older than the *Death* of *Christ*? An-  
 swer. *Christ's Death* doth not make *GOD* properly a *Hat-*  
*er* or *Lover* of *Man*; for then both his *Will* should be *Chang-*  
*able* and his *Love* have a Beginning. How then? *Christ's*  
*Death* doth not only let that *GOD* may kyth the *Fruit* of  
 his *Eternal Love* out upon us, but after such a *V*Vay as *he*  
 D thought



thought convenient for *his Justice*; and therefore, we are said in Scripture to be Reconciled to be GOD; and GOD is not said to be Reconciled to us: *His love* is Everlasting; because by order of Nature it is before the Seed, before we had done either Good or Evil; So that *Sin* should not Change GOD's Mind, but only by the order of *Justice*; *Sin* stood in the Way to hinder us of *Life Everlasting* which is a Fruit of *his love*; yea more, GOD with that same *love* in *Christ*, loveth the *Elect* before and after Conversion: And therefore, we have to Rejoice in feeling any of God's *love* to us in *Christ*. It is Old Acquaintance betwixt *him* and us; and therefore, as it is Folly in Man (as *Solomon* saith) to cast off his Old Friend, and his Fathers Friend: So let us think it Madness to cast off such an Old Friend as *Christ*, and let our Faith hold fast by this under Temptations and Desertions; *Alpha and Omega* Changeth not, the Change is in us.

The *Third* Thing in the Words is a *Promise* of the *Water of Life* to the *Thirsty*, *Isaiah* 55. 1. and *John* 13. 7. *Christ* at the Mercat-Cross crys the *Well* free; But Learn, 1. The *Thirsty* and *Hungry* Souls are meetest for the *Water of Life*. What, (ye will say) are not all *Thirsty*? all wants the *Life* of GOD and the Sap of Grace, and are burnt and withered at the Root: But all knows not their own Want: But indeed a special Comfort for the Weak Ones to say, O say they, I know *Christ* doth Good to Believers, to Repenters, and to such as love *Him*; But I dow not nor cannot win to Faith and Repentance, Hope & Patience; I have too short an Arm to Rax so High: Then say I, Have ye a Desire, a Hunger for Faith and Repentance and Love? now upon your Conscience speak the Truth; I trow ye cannot deny it. Then your *Lord* bides you come, the *Well* is open unto you; for Hunger and Thirst being next to Motion, and are the Two Properties that begins first with Life: So every Thing that is New Born is Lively and

and hath a Stomack for Meat and Drink. O but say ye, I  
 am many Times in my Soul even at Deaths Door; I have nei-  
 ther Faith nor Feeling: I am even at this, *GOD loves me not*,  
 and the *Well* is not ordained for me at these Times. Would  
 ye fain be at the *Well*? Now in my Mind ye cannot win away.  
 The Children of *GOD* when at the lowest Ebb, even when  
 Faith, Comfort, Joy, Love, and Disposition to Pray is away,  
 Is there not a longing for a Presence? I speak to the Consci-  
 ence of *GOD's* Child, Lye not. No, *David*, Psalms 6. when  
 he thought *GOD* strake him in *his Wrath*, was at *how long*  
*LORD*? A uttered word. I think that he looked like a Poor  
 Hungry Beast, looking ov'r the Dyke, who would fain have had  
 a Mouth-full; he was even going about to seek a Slapp to  
 break ov'r the Dyke of his Doubtings. And so it is with  
*GOD's Bairns* under their *Thirst* for the *Well of Life*. See  
*Cant.* 3. when the *Kirk* can get no spearing of *Christ*, and  
 has no smell of *Him*, and cannot find the Print of *His* Foot;  
 yet *she* is at this, *Saw ye Him whom my Soul loveth?* and  
*Chap. 2. I charge you tell Him that I am Sick of Love.* Then  
 let me now speak to Weak Ones, and I will tell you who are  
*Christ's* Companions that Drinks with *Him*, and shall get their  
 Heads and Hearts full of the *Water of Life*; even the Ten-  
 der Christian that is ay seeking; The Bairn in *Christ's* House  
 that is most Cumberfome, and makes most Dinn for his Meat,  
 is the best Bairn that *Christ* has; The Bairn that is Greeting  
 ilk hour of the day for a Piece and a Drink: We say of such  
 a silly Thing *he* would fain love. Ay the Cumberfomer that  
*Christ's* Bairns be, they are ay the Welcomer. Na, *He* loveth  
 the Bairns best that has no shame, and is ay crying, alas black  
 Hunger, Dear *Lord Jesus*, I am burnt with *Thirst*; O for an  
 open Cold Fountain. O it is a sweet thing ay to be whing-  
 ing, and crying, and seeking about *Christ's* Pantry Doors, and  
 to hold ay an Eye upon *Christ* when *he* goes into the House

of Wine, into His Fathers fair Luckie Wine-Celler where there are many Wines, and bout in at Christ's back. But in a word, Have ye a Good Stomack? Much Hunger & Thirst? Well, ye shall get much Satisfaction of Grace in Christ, Now who are they that are Debarred from Christ's Well? Answer, These who has gotten an Ill Drink from the Devil, full of Lusts, Pride, and Covetousness, full of Love of the World; Such are they that has no Stomack for Christ: Alas and woes me, Christ standeth at the Wells side, and cryeth, the back of My Hand to you. The Lord Jesus give you a Vomite-Drink, that you may grow Wholsome and Hungry again for Christ; For while then, ye are never meet for Christ. Is there not a Time when you cannot get Prefence, and ye have no pith to put up the Door and bout in, but puts it half up, and blinks in? Love ye to Pray, or desire ye but a Desire of Prayer? Hold on then there, ye are Right; The True Desire is Absolute, and not Conditional; Not like the Sluggard that wad have a Croke upon Condition he might have a Feather-bed to ly on for fear of Cold: Even so they would have Heaven upon Condition they might keep their Lusts, and take their Lusts with them. But, Secondly, Hunger is ay seeking throw the whole House, for the Belly can hardly play the Hypocrite: The Natural-Man is in Darknes, he is in a Sleep; it is Night with him, and he is like a Cumberfome Bairn Greeting in the Night for a Drink, and crying, Psal. 4. *Who will shew us any Good Thing?* and Satan is ready at his Elbow with his Dishfull of the Dirty Myrie-Matters of Lust to the World, and he Drinks while he Swears and Tynes Breath, and Tynes a Sight and Desire of Christ, the Fountain of the *Water of Life*, John 7. 37. It is true this Fountain of Life is said to proceed out of the Throne of GOD, and from the Lamb: But it is all one, for the Streams of the *Water of Life*, proceed from the Fountain Christ, How then is the *Water* Christ?



*Christ?* *Christ-Man* Dying and sending out *His* Heart-blood for Quenching of the Thirst of such Poor Sinners as findeth the Fire of Hell at the Stomack of their Soul, burning them up with the Fire of the *Wrath* of *GOD* for Sin; this is the *Well*, Why *He* is called a *Fountain of the Water of Life*. As, 1. Because a Man burnt with Thirst, nothing can quench him, no, not a World of Gold is so Good as a drink of Pure cold Clean Fountain-Water. In a word, a Soul wakened under Sin, findeth nothing in the World Satisfactory to the Souls Appetite, but in *Christ*. Tell me, art thou a Thirsty Sinner after *Christ*, thy Soul is Dead Sick, while thou get *Him*. Lay a Man down on a Soft Bed, dry the Sweat off him, give him a Cold Refreshing Drink: Now ye cannot speak such a word to a Soul bursten thing under Sin, as to lay it upon a Crucified *Christ*; O that is a Soft Bed; his sinfull Soul being stretched upon the open warm flowing Blood and Wounds of *Christ*; O that is a Soft Bed. O but a part of *Christ's* Blood is a Refreshing Cooling Drink to him. To know a Slave of Hell that he is made a Free Heir of Heaven, O that is Sweet: Hence it is that those that are wakened with the Furies of Hell, howbeit they know not yet what *Christ* is to them; Yet this World cannot Calm their Conscience, because for Men that are Soul-sick, and Sin-sick, there is no Physick, but one only a Drink of the *Well of Life*; and because they ken not the gate to this *Well of Life*, they loup out of this Life out of Despair into the Fire of Hell, throw the Madnes of an awakened Conscience. For a Thirsty Sick-soul finds Two Things in *Christ*, never to be found in all the World, or any Thing else. 1. *Christ* takes off the Hardnes of Sin: None has Power to do this but *He*: All the Pardons of Sin are in *Christ's* keeping, & of *Christ's* making; It is *His* Office to forgive Sin. 2. Besides they find in *Him* an Influence and Abundance of Happiness in *Him*; So as what they sought before in the Creature, they find no where

where else but in *Him*; Then speak to them of Gold, it is nothing to *Christ*; Speak of Lands and Lordships a Saviour, & such a Saviour has and is another Name to a Sinner that is awakened.

Again, The *Text* calls *Him*, *The Water of Life*. We see here, there is some Water that is Rotten and Ill Tasted; Will a Thirsty Man Drink of it? he shall not be the better: But the Wholesomest Water is the Running Spring: So all that Sinners can get beside *Christ* is Standing-water. Let them Drink in Gold, and Kingdoms, and Lands. they shall never be Satisfying to a Sick Soul as *He* will be; And who have drunk in these at Death, they would be content to Spue them out again, they ly so heavy upon their Stomack; But *Christ* is the Coolling Wholesome Spring, *the Well of Water springing up to Eternal Life*. Now to make our Use of this: Seeing *Christ* is such a *Living Well of Water*, How is it in the Gospel that there are so many withered dryed Souls? I Answer, for *GOD's* Part, indeed *GOD* has not put an *Iron-Lock* upon the *Well of Life*; But *Christ* by *His Word* and *Sacraments* opens the *Well* in the midst of us, and for Seventy Years and more in this *Kingdom* the *Well* has been Open: *Christ* and *His Messengers* has been Crying to Dry Souls: But now for ought we see, *He* will Close the *Well* again; for *He* has been setting out the Means of Life, and opening *His* Booth-doors to give us freely, even to such as will take it, but *He* gets no Sale: Therefore *He* must put up *his* Wares and go away, for Men are not *Thirsty* for *his Waters*; but Thirst for Court and Honour; Another for Lust and Moneys; A Third Lusts after Sinfull Pleasures. 1. There be few Stomacks gapping for *Christ*. 2. They have not a Vessel to cast down in the *Well*, and take up the *Water*: This is a Fruitless Generation. Oh we loath *Christ*, and *Christ* loaths us. We need speak no more of the Call of the *Word*: All the *Land*, *Court*, *King*, *Noblemen* and *Kirkmen* has spewed

ed the *Waters*; by Despising *Mercy*, and Contemning the *Gospel*: And in very deed, when we cast in Clay and Mudd in *Christ's Well*, and mixes *His VVorship* with the Poyson of the *VVhores VVell of Rome*. What do we else, but Provock the *LORD* to Close the *VVell*. I will give it freely: So are all *Christ's Mercies* given of *Grace*; *His Mercy* is for Nothing, and of free *Grace*. I grant the *VVell* is Dear to *Christ*; *GOD's Justice* digged it out of *his Side*, and *Heart*, and *Hands*, and *Feet*: The *Man Christ* got not this *VVater* for Nothing; Yet *He* gives it to us for Nothing; Because *He* minds not to make a Gain of us: We live upon *Christ's Winning*; For know ye that *Christ* Redeemed many, do so by the Rule of Justice, since *He* gave *Himself*, and has bought all with *His own Blood*: So that in this Sense *Christ* was bought to us with Blood, else we could not get *Him*, for *He* was both the *Price* and the *VVares*: So that as far as we can see by Order of Justice, it is Decreed by the *Lord* that *Christ* could not have lived, and given to us the *VVaters of Life*. It was Dear Water to *him*; for in the *Garden* *GOD* Deserted *him*, and *Blood* came out on the *Cross*; *GOD* Bruised *Him*, and *Blood* came out, and that is the *VVell* we have here: And we have here a Great Impediment removed. We think we would have something to give to *Christ* for the *VVater of Life*, some of our own Righteousness, some of our own Worthiness: But that is plaistered Humility, watered Copper; and in doing so, we Refuse *Grace*, and makes *Grace* to be no more *Grace*; for if it be given for any Worth in us, it is no more *Grace*: And therefore let Men here see then, that the *Kingdom of Grace* is a Good Cheap World, where the Best Things are gotten for Nothing: And therefore I think in this Dear World, wherein all Things goes for Money; when Court cost Expences, Lands are Dear, and Gold is not gotten for Nought, and Laws are Dearer than ever they were; yea,



Paper and Ink are now Dearer than Jewels; and Gold Rings were long syne Nothing, now is bought for Nought: Yet **CHRIST** for all that, will not Change *his VVorld*; but all Things with *Him* are given *Gratis*, and ye are Welcome when all is done. We get no Garments for Nought; No Physick for Nought. *Christ* gives *VVhite Rayment*, *Eye Salve*, and all for Nought, without Money. *Sinners* says, LORD, *VVhat take ye for the VVater of Life?* He Answers. *Even Nothing, and yet VVelcome*. *Christ* plays not the *Merchant* with *his VVares*, he makes no Gain, but Crys, the *Well* is free. No, says the *Pope*, not a Drope, till ye tell down Money. That *Bloody Beast* would Sell the Water of *Rome* for Gold, as meikle Money, as meikle Grace and Forgiveness. Want ye Money? He answers, Ye shall not come here. Nothing in *Rome* without Money. Fy, fy, the stink of the *Devil's World*. Nay, but **CHRIST** is for Nothing. Nay, Justice giveth Money, and Officers give Money; it is a Dear World: But **CHRIST** and *his VVorld* cares no more for Money nor before.

Verse 7. *He that overcometh shall Inherit all Things.* Still in this Book, *John* urgeth Fighting and Overcoming for Heaven. We wonder much that **GOD** will not have Poor Men going to Heaven, but by *Fighting*, seeing *he* might have sent us to Heaven by a second Heaven; But this is but a thought of Men, that would have made a New Back-gate of their own to Heaven: But **GOD** advised well, when *he* made this Causay to it, and ordained all *his Saints*, and *his own Sons* to go that Way; But it is easier for us to Complain on **GOD's Decree** than to Obey, and to Dispute than Believe. Men has too Thin Skins, and for Health they will cut a Vein, or let a Leg or an Arm be cut off for fear of a Feaster, and yet for *Life Everlasting*, they are so that they dow not Venture a *Moments Pain*.

Secondly

Secondly, There are *Excellent Promises* made to the *Overcomers*; To him that taketh Heaven with *Stroke* of Sword and Blood; For Heaven is a besieged *City* or *Castle*; Armies of *Sin* with all their *Armour*, and the *Deceiving* and *Malicious VWorld*; The *VWorld* has *Evab's Apple* in the one Hand, and *Fire* and *Sword* in the other, and the *Devil* is the *Captain* of the *Army*. Now here is a *Price* set, and an *Offer* made to him that *overcometh*, to him that will mount up by *Faith* and *Hope*, and leap up in *CHRIST's Chariot*, and betide him *Life*, betide him *Death*, he will go throw. But they are *Cowards* that take a *Backside*, and lets the *Devil* coup them in a *Gutter*. But yet to lead Men on, here is a *Promise* of Two Things.

First, *He shall Inherit all Things*. Then ye see, that the *Christian's Captain* is a Man of a *Fair Rent*, 1 Cor. 3. 21. *For all Things are Yours, whether Paul or Apollos, or Cephas, or the VWorld, or Life, or Death; Things present, or Things to come.* And to let us see he bides by the thing he has said; He says again, *All Things are Yours*. Ye see then, one has a *Kingdom* as *Asa*, but wants *Health*, and is *Sick* of his *Feet*, he has not *all Things*. Another has *Strength* of *Body* above any *Living*, yet had many *Troubles*, and wanted his *Eyes* as *Sampson*; and therefore had not *all Things*. O the *Business* *Adam's Sons* are at for *Inheritances*! Here a *Meatline*, there a *Lairdship*, there a *New Lordship*, that they call their *all Things*. I think this is a *Greedy Stile*, and *Proud like*; *Lordship*, or *Lairdship*, that they call *all Things*. Yet *Greedy Adam's Sons* has more *Greediness* here than *Wine*. They run all upon their *Lordships*, that they call the *Lordship* of many Things, Luke 10. *Martha, Martha, thou art troubled VWorldlings*, ye are ay troubled about this, to be called *my Lord* of many Things. But we shall see if the *Text* be *True*. *I Am Alpha and Omega*. Then, *First*, The *apostle* here

puts in *Death*. *Death is the Wages of Sin*. I think *Death* an *Ill Mealline*; better want it out of the *Charter*. How then have they all *Things*? I Answer, *Death* is also a part of the *Lordship* this way; because it is my *Lord of all Things*, and a *Coach* to *Glory*; *CHRIST* Himself being the *Coachman*, and Driving the *Horse*; *Death* is the *Servant*; as the *Wind* serveth to bring the *Sea-man* Home; So *Death* serveth him that hath the *New Lordship*. *Death* is *CHRIST's Ferry-Boat* to Carry us Home; For in *CHRIST* he sets his Foot on *Death's Neck*; It is a *Bridge* o're the *River of Hell* that he walketh on to *Heaven*, and it is his: The *Christian* is advanced in *CHRIST's Court*, and gets the *New Stile*, to be my *Lord of all Things*, the *Prince*, the *Duke of all Things*. Yet I shall get you a *Lordship* beneath them all; but much fought for: The *Lordship of Vanity* or *Nothing*, *Prov. 23. 5.* *Wilt thou set thine Eyes on that which is Nought: For verily Riches has Wings; He that is Rich has Nought.*

Secondly, *If he Inherit all Things*, Then the whole *World* is his, and so he wanteth *Nothing*.

A *Third Question*, *How is it then that the Saints are Hungry and Poor?* Answer, This *Promise* is so taken from them; *2 Sam. 3, 14. Psal. 89. 27, 28. I will set His one Hand on the Sea; and His Right Hand on the River.* Then see how broad *CHRIST's Two Arms* are. His one hand upon all the *Sea*, and his other hand upon the *River*, and that *Promise* is made to *CHRIST* as *Principal-Cautioneer* of the *Covenant*: For it is said, *Verse 26. He shall say unto Me, Thou art My Father and My GOD, and the Rock of My Salvation. Verse 27. Also I will make him My First-born Higher than the Kings of the Earth.* Which is Expounded of *CHRIST*, *Heb. 1. 5. Rev. 10. 2. He has his right foot on the Sea; and his left foot on the Land.* Put these *Two* together, and see how *Wide his Arms and Legs*, or *Feet*.



Feet are, they go over the whole *World* as *his Inheritance* which *he* Want to *himself*, and *his Heirs* after *him* with *his Blood*. Now CHRIST got *Land* not to *himself*: What needs *him Land* to give *his Blood* for *Clay*? But *he* wan it to *us*, and took *Infeſtment* in the *Earth* in Name of *his Friends*. And now it is True, they are not *Posſeſſors of all Things*. But, *Secondly*, For *Peoples Wants*, ye ſee their *Interſt* is in and over *all Things*; Yet their *Tutour* lets them go with a *Toom-purſe*; He knows the *Heir* is a *Young one*, and cannot keep *Gold*, and therefore he gives them *Food* and *Rayment* for their preſent *Necceſſity*; but keeps the *Lordſhip* for the preſent. Our *Tutour* CHRIST is made of *GOD* our *Tutour*, our *Purſe-Maſter*: It is all one whether we have it in our *Chriſt-neuk*, or if it be in CHRIST's *Purſe* to keep while we need it, providing we want not.

*Thirdly*, A *Third Queſtion*, and a *Third Doubt* is, at leaſt, *Seeing they are under ſo many Troubles in this Life, and has no Eaſe, they have not all Things?* I Answer. Yet I muſt Defend it, and ſay, if they have the *Inheritance*, that they have *all Things*; becauſe the *Sweet of the Comfort* and *Troubles* are theirs.

A *Fourth Queſtion* or *Objection*. *They have not Heaven and Glory, at leaſt, in this Life, and therefore they are not Inheritors of all Things?* I Answer. The *Promise* is not fullfilled in this *Life*: Yet when a Man has ſhorn a *Stouk* or two of *Corn*, we ſay he has gotten *Harveſt* and *New Corn*. So the *Believer* gets *Joy*, *Hope*, *Faith*, *Aſurance of Heaven* and the *Fiſt Fruits of the Spirit*, are *New Corn*. So in the beginning he gets *all Things*. 2. Having *GOD* and *CHRIST* they have *all Things*: For ye ſee the *Great-Ship* Trailleth the *Cock-Boat* after her: So the *Great CHRIST* bringeth *all Things* after *him* at *his Back*: So I ſay, having *CHRIST*, they have *all Things*; They have the *Father*, and the *Spirit*, the *Word*, *Life* and *Death*. Amen. Let us Pray.

need is providing we want not  
 shall want, or let be in CHRIST at way to keep riches  
 our Page Master: It is all one whether we have it in our  
 present. Our Master of Gold is the same of Gold our Master  
 for that present Money: but keeps the Money for the  
 not keep Gold, and therefore he does not keep it for the  
 1000 pages: He knows the Money is a Young one, and can  
 and over all that, for their Money, has them to win a  
 But, secondly, the People of the World, do not know that  
 And now it is the same story as the 1000 pages of all things  
 and took it, as in the Earth, in a time of our History.  
 how I can give the Blood of Christ, but he will not to us.  
 Blood. Now CHRIST not hand not to himself: to hand not  
 which he wants to give, and his Father a testimony with his  
 Let me, they go over the world, as his Father's name

